YOUNG FOLKS.

THE TRAVELLING MONKEY.

My master grinds an organ
And I pick up his money;
And when you see me doing it
You call it very funny.

But, though I dance and caper, still
I feel at heart forlorn,
I wish I were in monkey-land,—
The place where I was born!

They grow the great green cocoanuts
Around the palm-tree's crown;
I used to climb and pick them off,
And hear them—crack!—come down.

There all day long the purple figs
Are dropping from the bough;
There hang the ripe bananas, oh,
I wish I had some now!

I'd feast, and feast, and feast, and feast,
And you should have a share,
How pleasant 'tis in monkey-land!
Oh, would that I were there!

On some tall tree top's highest bough;
So high the clouds would sail
Just over me, I wish that I
Were swinging by my tail!

I'd swing, and swing, and swing, and swing,
How merry that would be!
But oh! a travelling monkey's life
Is very hard for me.

A BUBBLE PARTY.

Scientific men are now blowing bubbles, perhaps not altogether as an amusement, but certain it is they get a great deal of amusement out of it while arriving at scientific conclusions. Someone has invented a double bubble pipe, by which two bubbles are blown at one time, one inside the other.

The pipe is a little tin tube about six or seven inches long, slightly sloping; the larger end is surrounded by a sort of cup, which is just a little shorter than the central opening; they are connected by an air passage through the pipestem. The lower end of the pipestem is about one-half inch in diameter, and the surrounding cup about one inch. The inner tube is just a little longer than the outer cup, so that when the bubbles are blown together, the inner one may be shaken off and float clear inside the larger one, which still adheres to the outside cup, and may be blown still larger. It is a pretty sight, but it takes patience to become an adept.

But if you can't get these double bubble pipes for your party, just get common clay ones. They do not cost much, and, if broken, no one need cry about it. We pay 1 cent each or 10 cents per dozen. Some think that a tin horn about eight inches long and about an inch and an eighth in diameter at the big end will make bubbles much bigger and make them much quicker than any pipe. If you have the horns faintly fluted for an inch upward from the base they will be improved, for the irregularities will hold the fluid in small quantities and the bubble will be easier to start and better fed. Such horns can be made by the dozen at any tinshop for a few cents.

The strongest possible fluid for producing bubbles is made in this way: Take the fourth of an ounce of white castile soap; cut it up into small pieces and boil three or four minutes in three-fourths of a pint of water; when the soap is melted and the water has cooled add three-fourths of an ounce of glycerine. This makes enough of the mixture for a bubble party. It is better made the day before it is used and kept corked tightly; the bubbles are then such visions of glorious violet, rose, green, orange and blue as cannot be seen in any other way on this planet.

These bubbles will last half a minute or more and one of the prettiest sports in the world is to toss them into the air like balls. All that is necessary for this feat is a rough woolen mitten and a little care. Don't lift the hand to meet the bubble in the air, but, on the contrary, sink it a little as the bubble approaches, so that it will settle on it in the gentlest possible way; then, gently again, toss it up and it will rise time after time like a balloon.

A long table covered with an old blanket is a fine thing for showing off bubbles; they can be formed from one end of it to the other and a prize can be offered for the blower who successfully forms the greatest number of bubbles through the whole journey. With a fan, too, bubbles can be kept in the air and a great variety of games invented with them. A fine chance for showing off a pretty figure this exercise gives.

Bubbles can be blown to rest on the damp edge of cups, and they last longer in this position than in any other. If they are put under a glass case, so as to be quite protected from currents of air, the color in them will settle into regular rainbow bands and the effect is most curious as well as bewilderingly beautiful.

GIRLS OF THE ANTIPODEES.

The Burmese girl is, perhaps, the most charming and picturespue, and the most happy of all Oriental women, not even excepting Japan, in which country we are led to believe they are very much advanced.

The Burmese costume is invariably gay, and consists of a jacket of silk or cotton reaching to the hips, and a wide strip of bright-hued material which is wound about the waist and legs so as to have the appearance of a tight-fitting skirt, and is fastened with a twist in the front. Above the tight-sleeved jacket is generally worn a gorgeous silk shawl over one or both shoulders. They are exceedingly proud of their black hair, which they wear coiled up on top of their heads, adorned with bright orchids.

The girls have a very happy time; they know no school-days, as female education is considered quite superfluous. Kite-flying and dancing are their chief occupations. The dancing consists of numerous queer contortions of the body, and from constant practice from an early age, they have great suppleness of body, and can twist themselves into seemingly impossible attitudes without any difficulty.

At the age of thirteen the celebrated ear-boring takes place, and after that it is time to think of marriage. A girl is free to choose her own husband, only ancient superstition decrees that she shall not marry a man born on a certain day of the week. Disaster is supposed to overwhelm the girl born on Sunday whose spouse is born on Wednesday, and that there shall be no uncertainty in the day of birth, a child always has a name beginning with the letter of the day of the week on which she was born.

Marriage is a social and not a religious ceremony in Burmah. The priest ignores women entirely. The wedding party assembles at the bride's home, the band plays, and the guests sit about on the floor, chatting, smoking, and eating sweetmeats, and after a time it is announced that the two young people who are mentioned by name are man and wife. This completes the formality. The wife has equal rights with her husband in property, and is, perhaps, his social superior. During the first years of marriage he must live with his mother-in-law, and help support her. The wife holds the purse and manages all household expenditures. A divorce is as easily obtained in Burmah as in Japan. Burmese girls marry Chinamen, but in this case they stipulate that thay shall be treated as Burmese wives, and not as Chinese. The children of such unions are brought up, the boys as Chinese, the girls as Burmese.

GOLDEN SILENCE.

Everyone knows that it is almost the easiest thing in the world to offend people. But how different it is to get them to forgive and forget! One does say so many ugly little things unthinkingly when the temper is aroused, and the feelings of others are wounded. All the apologies in the world no not blot out bitter words, and the more we love the one who utters them, the harder it is to forget, although forgiveness may be granted a moment later. True friends always feel the little rift in their friendship, and the peaceful harmony, once broken is never the same afterward. It is hard to learn to govern one's self, but if the old adage, "Try, try again," ever insured success in any undertaking, it will do so here. To force unwilling lips into silence is a difficult thing to do, but it saves one much humiliation and regret afterward.

HOME AND ABROAD RAPID FIRING.

Comparison of British and Foreign Mountain Artillery.

An English officer on Indian service, who lately spent his holiday in the Alps with the special object of reporting on the comparatively efficiency of French and Italian batteries with regard to English, had no hesitation in deciding, says the Admiralty and Horse Guards Gazette, that in rapidity of fire and general smartness our men and mountain guns were ahead of both countries. There were some points of special excellence about both corps, and with regard to the Italians one fact may be noted. The men were trained and accustomed to carry the component parts of the gun themselves; but in accuracy of fire as well as rapidity, and with regard to the general smartness of the men themselves, he would have had no doubt in putting our own mountain batteries into competition with either French or Italian. But the high standard of merit attained with regard to accuracy relates entirely to stationary objects, and it is felt that the tresults attained at the ranges might be easily falsified on the field of battle against moving objects, and especially against the rapid movements of cavalry. At the present moment there is no place in India where firing at moving objects can be practiced, and even in England it is only quite recently that the simple moving target on a pair of rails has been established at Okehampton. Even there the target is never moved at anything approaching the rate at which cavalry would charge, and, moreover the object fired at moves across the horizon instead of toward the guns themselves, as would be the case with cavalry in real war.

WHERE COLORS COME FROM.

Few people—even artists themselves—know where the colors used in the arts come from. It is an interesting fact that one small paint box will often represent the four quarters of the globe, and all sorts of materials, animal, vegetable and mineral. The cochineal insect supplies the carmines and rich crimson, scarlet and purple lakes. Sepia is the inky fluid discharged by the devilish cuttle fish. Indian yellow is from the urine of the camel and ivory black and bone black from ivory chips. Prussian blue is made by fusing horses' hoofs and other refuse matter with impure potassium carbonate, an accidental discovery. Blue black is from the charcoal of the vine-stalk. Turkey red is derived from the madder plant of Hindostan. Gamboge is a yellow sap of a tree, which hte people of Siam catch in cocoanut shells. Raw sienna is the natural earth from Sienna, Italy. When burned it is Burnt Sienna. Amber is from Umbria. India ink is burnt camphor. Bistre is the soot of wood ashes. Of real ultramarine there is little in the market, as it is made from the precious lapis lazuli, and commands a big price. Chinese white is zinc, scarlet is iodide of mercury and native vermilion comes from quicksilver ore.

LOOKING AHEAD.

Here, shouted McFlimsy, as Jagson started up-stairs backward. What are you going?

Tha's or'righ', muttered Jagson, I wanter know how to fin'—hic—me way down in'er mornin'."

EASY.

Do you really have a snap as Chumpley's private secretary?

Well, I should say so. All I have to do is to keep him in good excuses for staying out late.

HOUSEHOLD.

FOR THE BEDROOM.

Very pretty box shaped jewel cases are made of celluloid. Cut the sides of the box four inches long and two and one-half inches wide, and the bottom four inches square. Paint a design of pansies or buttercups on each side piece. Make small eyelet holes along the edges so the pieces of the box can be laced together with heliotrope or yellow baby ribbon, and place a small pad of silk, the same shade as the ribbon in the bottom.

Butcher's linen makes pretty covers for the commode or dresser. Finish the ends with hemstitched hems two inches wide, and the sides with hems one inch wide. These covers should be just as wide as the commode or dresser, and long enough to hang over the ends six inches or more. Embroider a spray of lilacs and leaves in two opposite corners of each, using Asiatic filo silk for the flowers, and shades of green Boston art silk for the stems and leaves. A splasher for the back of the commode may be made to match the cover, with a design of lilacs in the center. A pincushion for the dresser is pretty, covered with white linen with a small bunch of lilacs in one corner. Other designs may be used or course, and it is always best to choose colors that will harmonize with the furnishing of the room. A cover for a commode seen recently, was made of a fine quality of unbleached muslin, with a border of oak leaves and acorns, done with brown Roman floss across the ends. It is very inexpensive and washes nicely.

A pretty splasher can be made of old fashioned spatter work. Get a piece of muslin of the proper size, and fasten it firmly and smoothly on a table with a large piece of paper under it, so the table will not be spattered. Cut out paper patterns of leaves, or the natural leaves pressed and laid in place will do nicely. Fern leaves are the best for this work, although many pretty patterns are composed of oak and other leaves. After they are fastened in place so they cannot slip, spatter the muslin all over with indelible ink, using a fine comb and an old tooth brush. Leave it until it is dry, then remove the leaves. If the background is very dark, a pretty effect is obtained by spattering lightly after the leaves are removed. The work is quickly done.

Pillow shams are useful as well as ornamental. Finish the edges with lace or hemstitched hems, and they will be easier to launder than tucks or ruffles. Stamp a floral or conventionalized design in each corner and a monogram in the center, and work them in any color desired or in black, using Asiatic twisted embroidery silk. Good bleached muslin is usually used for them. If something nicer is desired, a fine quality of linen may be chosen, and the designs worked with Asiatic etching silk. Delft designs are one of the fads of the season, and the dainty shades of blue seen in the finest or heaviest materials, but are prettiest on white linen.

E. J. C.

GRIDDLE CAKES.

Rice Griddle Cakes.—One cupful of sweet milk, one cupful of warm boiled rice, one-half teaspoonful of salt, the yolks of two eggs beaten, one tablespoonful of melted butter and flour enough to make a thin batter. Stir in lastly the whites of the eggs beaten stiff and dry. Bake on a hot griddle.

Bread Griddle-Cakes.—One pint of stale bread-crumbs. Pour over them one pint of hot milk, add one tablespoonful of butter, and when the crumbs are soft rub through a strainer and add the beaten yolks of two eggs, one cupful of flour, one-half teaspoonful of salt, and two teaspoonfuls of baking-powder. If the batter is not thin enough, add a little cold milk.

Squash Griddle-Cakes.—One cupful of sifted squash; pour over this one cupful of boiling milk, add one teaspoonful of butter, one tablespoonful of sugar, one-half teaspoonful of salt. When cool add one egg well beaten, two teaspoonfuls of baking-powder, mixed and sifted with one cupful of flour. If the batter is too thin, add flour; if too thick, add milk. The squash shoul dbe dry.

Indian Meal Griddle-Cakes.—One pint of Indian meal, one teaspoonful of sugar, one saltspoonful of salt, one teaspoonful of butter. Add to this gradually sufficient boiling milk to wet the meal. When cold add two well-beaten eggs, and sufficient cold milk to make a thin batter.

Raised Graham Griddle-Cakes.—One cupful of graham meal, one cupful of flour, one-half yeast-cake dissolved in one-quarter of a cupful of lukewarm water. Mix with this one pint of milk scalded and cooled, and let it rise over night. In the morning add half a teaspoonful of salt, one teaspoonful of molasses, and one saltspoonful of soda. If the batter is too thick add a little warm water.

HELPFUL HINTS.

A whisk broom is better than a cloth for cleaning outside blinds and window sashes.

When cleaning fresh water fish do not let it lie in water, for it is very apt to make it soft and flabby.

To test the freshness of eggs, drop them slowly into a bowl of water, and if the small end comes to the top they are fresh.

When drying black stockings do not place them in the sun, or they will turn green. All woolen goods are best dried in the shade.

A pretty decoration for cold dishes is made by chopping parsley and lemon rind finely and scattering it over the meat or on the flat edge of the dish.

Borax is much to be preferred to ammonia for cleaning badly soiled paint. It is much better for the hands, too. Use borax to whiten the lace curtains and save rubbing. Two tablespoonfuls to a tub of water and let the curtains soak half an hour. First, however, remove the worst of the dust and grime by squeezing them through a tepid suds.

A nice way to use up cold soda biscuit is to cut them in slices, dip each slice in a batter made of one egg, a pinch of salt, two heaped spoonfuls of flour and a half a cup of milk. Fry brown on hot buttered griddle and serve with butter and sugar while very hot. They are so good you'll find yourself glad when there are plenty of biscuit left to warm over.

Towel fringes should always be oversewn before being sent to the wash. Unless this is done the towel becomes more and more frayed and is shabby directly. If the fringe be carefully oversewn the fresh appearance will be preserved for a long time. The laundress should vigorously shake the fringe and beat it against the back of a chair. This will separate the strands and make it look better than any combing process, which is more destructive.

The best vinegar that can possibly be made is that obtained by the gradual acidulation of cider. No chemicals, no "processes," simply the natural fermentation. It is a slow operation, but the product is worth wanting for. Put the cask of cider in the egarret, or some place where it will keep moderately warm. The cellar is the poorest place while the cidar is making, because it is cool. Warmth hastens fermentation. Keep the bunghole open, but covered with mosquito net to keep out insects. It hastens the conversion into vinegar, to turn the cider from one vessel into another, exposing it to the air in so doing. To add a little "mother," or a gallon of strong cider vinegar, makes the change more rapid. It will take close to a year to convert a barrel of cider into vinegar. For table use, or in making pickles and spiced fruit—in short, for any purposes where vinegar is needed for family consumption none is at once so excellent and so healthful as that made from pure fruit cider.

BETTER LET THEM PERISH

INDIA'S DYING MILLIONS THE VICTIMS OF NATURE.

So Some of England's Social Philosophers Argue With Regard to the Plague and Famine—New Theory About Great Epidemics.

It was inevitable, perhaps, that the double scourge which has turned all eyes of pity toward India, should also have revived public discussion of that pitiless topic, "the survival of the fittest," says a London letter. It is a cold and relentless philosophy—but no more so than nature herself—which is questioning the ultimate wisdom of serious interference with the natural calamities which are devastating the most populous sections of the British Empire. The debate which has begun in the English press has been suggested by such obvious queries as these: What part do these great epidemics and periodical famines play in the economy of nature? Are they, after all, the unmitigated evil which they appear to be at close quarters? Was Darwin right or wrong in making these great natural visitations the basis of his theory of natural selection—a theory which holds a most important place in the evolution of the human race?

Cold logic, unsoftened by any considerations of human sympathy, has led some debaters of these questions to conclusions which are much more creditable to their heads than to their hearts. It is not, however, in any spirit of uncharitableness that the discussion has gone on. Now that the popular heart has been touched, the outpouring of English gold for the benefit of the perishing millions of fellow subjects of the Queen-Empress makes one of the

SUBLIMEST SPECTACLES

in the history of humanitarianism. The English people are entitled therefore to discuss some of the deeper social questions involved in the calamity without exposing themselves to the charge of shirking a duty of charity. The subject has also been forced upon their attention in another way. The anti-British press in Germany has recently attempted to hold the British authorities in India responsible both for the ravages of the famine in the interior and for the spread of the plague in Bombay. These charges have been denied with a good deal of heat and indignation. But the defenders of British rule have proved too much. The Times, for instance, said a day or two ago upon the point:

"It is due to British rule and to nothing else that the famine has not made itself felt until so late a period, and that, notwithstanding an immense increase of the population, it is now being fought with success. It needs no inquiry to tell us that the vast populations of agricultural India live up very closely to the limits of subsistence. That follows from their immemorial habits, their traditions, and their modes of thought. In fighting as we do the consequences of these things we are trying a gigantic experiment which our own success makes more formidable each time that a deficient rainfall stops the food supply. We are insensibly substituting prudential checks for the natural ones which we have removed. This is proved by the improvement in the general condition of the population notwithstanding its increase in numbers. But the process is a slow one, and the future of our Indian empire cannot be regarded from an economical standpoint without grave anxiety."

The population of India, as Lord George Hamilton remarked in Parliament the other day, has increased during the past twenty years by no less than

FIFTY MILLIONS.

A small portion of this was by annexation, but by far the larger part was within the old area. At that rate of increase, as the Times observes, the day is not far distant when all the resources of the British Empire will not suffice to cope with a succession of bad seasons and a failure of rains over an extended area. It is argued further that the excellence of British rule—the unprecedented security to life which it has supplied—has chiefly contributed to this condition of over-population. In other words, British government in India has been far too good. It has brought about an abnormal condition which only a great double cataclysm of nature can set right. And now Great Britain and the charitable world at large are doing their utmost to thwart nature in her necessary and inevitable process.

This cold-blooded conclusion is shocking to every human sensibility, but how is it to be escaped from, say the casuists. It is a view which may, perhaps, be adopted with equanimity when it includes only the distant and impersonal millions of India, but how about it when it is applied to the teeming thousands in the East End of London.

The plague, although it is far less serious in the number of victims which it has thus far claimed than its brother curse, the famine, just now obtains the larger share of public attention. The reason is obvious—it is a direct menace to the world at large, and its seat is in the coast city of Bombay, which is now a suburb of Europe, instead of being hidden in the unknown interior. The bacteriologists and other modern enemies of this once omnipotent destroyer are rapidly bringing the resources of science to bear against him. Encouraging, but, I fear, premature, news of success on the side of modern knowledge has already been sent out, but in the mean time a historical study of the great scourge has suggested an interesting theory. It is said in general terms that the plague is

A DIRT DISEASE.

This, which a London writer says on the subject, is at all events interesting:

"The dirt question in relation to the plague is one of the things that are still obscure. Roughly speaking, the plague has ravaged Europe from the beginning of the Christian era, at intervals of 200 or 300 years. It has thus had long intervals of quiescence. Was there no dirt then to promote its spread? Why, of course there was plenty of it, but the plague came not; and the reason must have been that during these intervals some unknown conditions requisite for its propagation were absent. When I say that medical science still knows little that is essential about the plague I mean that it knows nothing about these mysterious conditions. There is the case of India, for instance. The plague is there now. Why was it not there five years ago, when all the visible conditions, dirt included, were the same? It may be said that the plague is always simmering somewhere in the East, like cholera, and I agree. But why does it simmer at some periods, and launch out on a career of devastation at others?

"As to the mysterious conditions, I know just as little as the most eminent bacteriologists, but I will hazard a guess as to one, which professional etiquette in his case might not allow him to do. I fancy that the principle of vaccination has a wider application than is commonly suspected, and that whole peoples, and even races, after suffering from some virulent epidemic, become proof against it for a time—inoculated, in fact. I have long suspected that the decrease in smallpox may be due not only to vaccination, but also to its having burnt itself out to some extent in Europe; because when the infection happens to be introduced into some savage tribe, where it was previously unknown, it rages with a fierceness to which the case-hardened European is a stranger. Now can it be that the plague in its successive outbreaks at long intervals

BURNS ITSELF OUT

for the time being, and that the races of mankind have to accumulate what I may call fuel for the germ to feed upon? This would be an interesting point to clear up, the more so that it applies, in some degree, to all germ diseases. It is now 230 years since the plague last raged in England. Judging from historical record this would be rather a short interval for its reappearance, shorter, that is to say, than the average; but it could be due again."

This theory is accepted in part by several high authorities on the subject. It is a well established fact that among the districts where the plague is always simmering are certain mountain villages of Persian, Kurdistan, and many marshy settlements on the lower Euphrates. The bacillus of plague is a product or a normal inhabitant of those regions, but the inhabitants there by some process, still a mystery to medical science, have acquired a certain immunity from its effects. It is when this organism is conveyed to other localities that it sometimes shows a rate of multiplication and increase in virulence which occasions an epidemic.

One of the chief matters of concern in dealing with the present plague situation in India is the approaching annual pilgrimage to Mecca. This gathering of the faithful—the most ignorant and the most dirty of the faithful—is, as is well known, the most dangerous event of the year from a sanitary point of view. And yet its arbitrary prohibition would be a delicate and most dangerous undertaking. The faith of Mohammedans, as one writer points out, in the divine importance attaching to a pilgrimage to the holy shrine of the Prophet, and to the coveted title of "Haji" which follows it, is blindly strong and fanatical; they believe, indeed, that the moral difficulty encountered and the more devastation created, the more in proportion are the divine blessings to be realized. To tell some would-be "Hajis" that their pilgrimage to Mecca is likely to spread death throughout non-Mohammedan countries is to make them the more eager and determined to undertake it, since, in the opinion of the more ignorant, the Great Prophet's prophecy can only be consummated by the annihilation of all the "unfaithful."

The cooperation of the Sultan, of the Shah, and of the Ameer of Afghanistan would be almost essential to the successful prohibition of the Mecca pilgrimage, and it is extremely doubtful if this could be obtained even by strong diplomatic pressure. The attempt will probably be made, however.